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# The Masterkey

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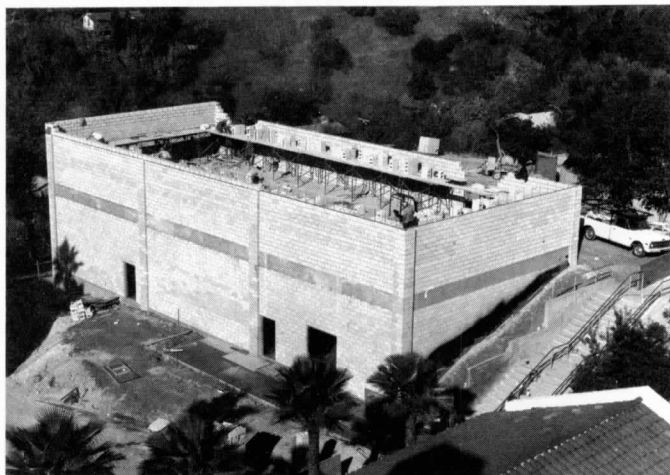
No. 2



## LAYING THE CORNERSTONE OF OUR NEW LIBRARY

President C. Allan Braun is shown using the same trowel used for the cornerstone of the Southwest Museum in 1913 in laying the cornerstone on March 16, 1977 for the new Research Library he has made possible. At Mr. Braun's left is Don Grossman, construction supervisor. Standing are Mrs. Braun and Dr. Carl S. Dentzel, the Museum's director. (See Page 44) (Vanguard photograph).

## LIBRARY CORNERSTONE LAID



This photograph shows the new Library nearing completion. It will be two stories in height and will have a tile roof similar to that of the Museum, which it will complement in decor.

Highlight of the 70th Annual Meeting of the Southwest Museum was the laying of the cornerstone of the new Mr. and Mrs. C. Allan Braun Research Library, now under construction on Museum Hill adjacent to the main building. The trowel used in the ceremony was the same one used in laying the cornerstone of the Museum itself in 1913. The new Library has been made possible by the generous financial assistance of Mr. Braun, the Museum's President.

Officers unanimously reelected at the meeting, which also marks the 70th anniversary of the founding of the Southwest Museum, include C. Allan Braun, President; and Preston Hotchkis, Sr., Frank G. Hathaway, and Dr. Norman Sprague, Jr., Vice-Presidents. Mr. Albert P. Drasdo, having retired after 25 years as Treasurer, has been succeeded in that office by Mr. George H. Whitney. Dr. Carl S. Dentzel was reelected Director. Mrs. Mary Stansbury Ruiz was elected a trustee.

Other trustees and members of the executive committee were unanimously reelected.

The new Research Library will house 150,000 volumes with growth space provided to suffice the Museum's needs until the year 2050.

## Part Two

INDIAN PLACE NAMES OF  
BAJA CALIFORNIA SUR

A Report Attributed to Esteban Rodriguez Lorenzo

By MIGUEL LEON-PORTILLA

Here also is another group of the aforementioned Pericú language who inhabit the islands of San José and Espíritu Santo which are across from the aforesaid mission<sup>12</sup>. There is here a very large bay which is over four leagues long, and if it were not for the many sand bars it would be a remarkable port (from it continuing to Cerralvo there are pearl beds which I shall name below). The aforesaid mission, according to reports, is across from the coast of Culiacán. A short distance from La Paz, going toward Santiago (to reach the road which divided at Las Gallinas), at about ten leagues, the road goes to Santo Angel de la Guarda, a ranch of La Paz in the territory of the aforesaid Ochití group. There are houses and corrals with an excellent enclosed meadow.

From the aforesaid mission of La Paz to that of Dolores it is a distance of fifty leagues, more or less, without a Christian settlement; the only settlements are populated by wild Indians of the groups called Pirús, Piriuchas and Guaicurás and others that form various small villages<sup>13</sup>. There are water sources on the road in these places; at Los Reyes, an arroyo; at Guadalupe, which is another arroyo with reed grass; and from

there at the arroyo of San Hilario which is larger and has more water than the other places named. Here there is a remarkable vein of alum rock which is very extensive and of several colors, as good as that of Castile. From here to Las Liebres there is a small arroyo with sufficient water. From there, at about five leagues, the road comes out at a very large arroyo which is that of La Pasión; the natives call it Chillá<sup>14</sup>.

Here there is a new mission which formerly was the ranch of Dolores. The waters of this arroyo flow to the opposite coast and there is water in the mouth of the arroyo. From La Pasión the road goes to Dolores, a distance of twelve leagues. At the half-way point, on one side of the road (to the right), is San Juan, which its inhabitants call Quaquigüí; it is a place with water and its people receive religious instruction at Dolores. It has neither church nor buildings. Los Dolores is a mission which is maintained only by a single spring of water which is rather short of supply. It is a little more than a league from the beach [in the margin: and is across from Ahome, according to the mariners who sail across the gulf]. The group which inhabits it is called Apaté and they call the place by the same name.

From here the road heads toward Loreto and, following the beach about ten leagues, reaches San Carlos, where there is water and a pearl bed. Then, leaving the coast it goes up into the mountains and, after six or seven leagues, reaches an arroyo (the name of which in the Indian language is . . . and which I do not remember).<sup>15</sup> The arroyo flows toward the opposite coast and, since it is at high altitude, it flows also toward the east coast and empties into the sea at Aguaverde, a very large bay. From this place the road goes to Santo Tomás over a high, up-and-down grade and arrives at an arroyo which is of the aforesaid name and which drains toward the opposite coast. It has hardly any water and the country is very sterile and rocky. From here the road goes to San Hilarión, another arroyo with water, less unpleasant than the former but still bad country of little use. One is distant from the other some five leagues.

The road leaves here and goes down to Luguí, which is on the coast and was and is a mission, although without a priest and with very few neophytes, for they have

been taken off to Loreto.<sup>16</sup> It is unpopulated except for cattle and horses; it is about six leagues from San Hilarión. It is about shotgun range from the beach across from Boca Chica (which is the name of the passage between the mainland and the islands of Carmen and Danzantes). From here, at about nine or ten leagues, the road reaches Bonú [Bonó], which is a cattle ranch, about a half-league from the sea. From here, at a little more than one league, the road reaches the royal presidio and the mission of Nuestra Señora de Loreto, where there is a sizeable settlement of natives of the group called Laimón and which place in their language is called Conchó.<sup>17</sup> It is a stone's throw from the beach and is maintained by well water, as are Luguí and Bonú, for their arroyos are dry.

Loreto is across from Isla del Carmen, and from here two roads lead toward the missions of the north. One goes to San Juan, a mission founded by Father Juan María Salvatierra (in pace requiescat).<sup>18</sup> It is ten leagues from Loreto and is maintained by wells, although its arroyo has some surface water which maintains cattle and horses. The mission lies about two leagues from the beach and it is across from San Bruno, where Don Isidro Tondo [Atondo] landed when he attempted the conquest prior to the reverend fathers.<sup>19</sup>

From here the road goes to Mulexé [Mulegé] and, after about ten leagues, it comes out on the beach of Bahía de la Concepción, along the coast of which after some twelve leagues it reaches Mulexé, which is watered by an arroyo with a great deal of water [in the margin: this is called the Río Mulexé]. This mission is about one league from the sea; its natives are called Cochimí.

From here to San Ignacio it is about fifty leagues, and this mission is about fifteen leagues from the sea and is across from Santa Ana and on the other side of Las Vírgenes. It is the last mission to the north.<sup>20</sup> The other road which leaves Loreto goes to San Miguel, a very old mission compared to the others, and from there to Comondú and San Pablo, etcetera.<sup>21</sup>

Following the coast from the bay of Cerralvo to the north, and the islands along the coast as well as the pearl beds and coastal names, there are as follows:<sup>22</sup> the pearl bed of Arranca Cebolla; across from it is the

island of San Lorenzo; El Abanical is on the island of Espíritu Santo; from San Lorenzo the next place is Pichilingue, at about four leagues, a very good pearl bed and port. Between the two places is Punta Atiero, Isla de la Ballena, with mother of pearl. From Pichilingue to La Paz,<sup>23</sup> it is about five leagues and on the way in there are pearl beds on the coast. There is also Punta Prieta, Punta Colorado, La Calavera and Bahía de la Paz, which are almost one, they are so close together. From Cerralvo to La Paz it is twenty-five leagues.

Proceeding along the coast there is no place to stop, or better said, no one stops there, for there is no water for more than twenty leagues, thus the route or sailing passage to the islands is from Pichilingue to Espíritu Santo. It is about four leagues from this island to San Francisco and an equal distance to the island of San José; it is more like five leagues. All three islands have pearl beds on their coasts. From here the route crosses again to the mainland point called San Hilario, a distance of about ten leagues, and then follows the coast an equal distance or more to reach the beach of Dolores where there is a water source. From here it follows the coast some eight leagues to San Carlos where there is a pearl bed; across from San Carlos is the island of Santa Cruz some five leagues offshore. From there along the coast one sails some fourteen leagues and, rounding Punta Aguaverde, arrives at the bay of this name. The bay is very large and well protected and has water; and inside of it are the island of San Cosme and San Damián. There are pearl beds throughout it and across from it is Isla Danzantes, which is about three leagues from land.

From there, at about ten leagues, one arrives at Ligüi, entering through Boca Chica, and following the coast about three leagues reaches Puerto Escondido, which is across from Isla del Carmen, about four leagues distant. From there one goes to Loreto, which is about five leagues of sailing; from there to Coronado, a peninsula which is some three leagues from Loreto. On the mainland across from Coronado, at about three leagues, is La Giganta, the highest mountain in California, which is seen first from the sea;<sup>24</sup> it is across from Santa Cruz de Mayo. From here one goes to El Pulpito,

which has a water source and is about five leagues away. From there one goes to San Bruno; it has water and is about three leagues distant. From there one follows the coast about twenty leagues until one rounds Punta Gorda and enters or crosses the mouth of Bahía de la Concepción and reaches Mulexé, with the bay on the left hand side. Bahía de la Concepción is remarkably large and is an enclosed port; it has a circumference of more than eighteen leagues with two water sources on its shores as well as many pearl oysters. Its mouth is about a league and one-half across. This bay and mission of Mulexé are across from the Yaqui<sup>25</sup> and, following the coast from here, at about eight or nine leagues, one reaches the beach of San Marcos, with a water source and an island of the same name. Across from here, at about one league and one-half from the mainland, there is a pearl bed, and it is the last of those where fine shells have been found, since the pearls and shells above it are different in their colors and variation.

From here the sailing route continues and reaches, at some twenty-odd leagues, Las Vírgenes, which are three mountains [in the margin: across from them is the island of Tortugueta], very high, which are on the coast and are seen from this side particularly well during the day when it is calm and especially at sunset. From here, after twelve leagues, one arrives at Santa Ana, where there is a water source and which is about fifteen leagues from San Ignacio and across from Upanguaymí. From here to La Trinidad it is about seven leagues; there is a pearl bed and water source there. From here to La Pepena it is about sixteen leagues; in between are many beds of mother of pearl shells and there are some rock-like islets as well as the island of San Juanico which is the islet of La Pepena. Following the coast it is about fourteen leagues more or less to San Antonio. This is a good pearl bed but without drinking water; across from it is a little islet of black rock; and from there one continues to the port of Almejas. [In the margin: across from this is the island of La Tortuga.]

From there to San Miguel is four or five leagues; across from this place is an unnamed island, followed by another, which in turn is followed by the island



of Tiburón; by being in line across the sea, it is called El Estrecho.<sup>26</sup> From there one goes to the water source of Guadalupe which has a large bay protected from all winds, and from there, enters through many large and small islands which are clustered there and number more than six. With little gusts of wind one can reach the pearl bed of Guadalupe which is about ten leagues of sailing. The beach is flat, open to the south and the southerlies. From there one continues some ten leagues to where there is another water source with a small palm grove and pearl bed with no protection. It is the last place reached by those who travel the coasts, and other places beyond are unknown.<sup>27</sup> From here to Cabo San Lucas it is about three hundred leagues, I understand, although in some of the distances there is error but this is a slight difference.

The conquest is divided into two provinces, each attached to a presidio.<sup>28</sup> These include within their districts the following settlements: The presidio of San José has the mission of San José, Santa Rosa, and San José el Viejo, with many people and Christian villages, and it is administered by one missionary. It has its ranch four leagues from Santiago and it is called San Sebastián.

Santiago, known as Aiñini, has no visit station but it has many people, which might reach the number of nine hundred persons, and it is under the administration of another missionary.

Todos Santos has a ranch which is called Santa Gertrudis and is some three leagues distant, but it has no other settlements at all. It has many neophytes and a missionary.

Nuestra Señora del Pilar de La Paz has a father missionary and many people in the villages of Ochitís, Aripes, Cayajus which he administers. From this mission to the presidio it is fifty or sixty leagues and to Todos Santos it is twenty-two leagues. All people at this mission are Christian and peaceful. These were missions which suffered and were ruined during the uprising, their children being the ones who caused it; they burned them all, but today they are rebuilt.

From this mission to Chillá (called La Pasión) is an area occupied by wild Indians. La Pasión has many neophytes and a father minister. The group of natives

there are called Chillás<sup>29</sup> and they have other villages down the arroyo, which adds a considerable number of people to that mission which is quite large. On the opposite coast there are many wild Indians, and from here begins the area under the care of the presidio of Loreto.

The next mission is Los Dolores which has a priest and administers the native village there as well as the villages of San Juan Quaquigui, San Carlos and others which comprise a rather large number of people.

The next is Loreto, a presidio and town, with a father minister, administrator of property, and a lay priest who helps him.<sup>30</sup> The mission administers Lugiñ, Bonú, La Huerta and the towns of Loreto and San Juan, all of which have but few inhabitants; only Loreto which is the main settlement has a few more people.

From here, the next is San Pablo, which has a priest.

Comondú has a father minister and a fair number of neophytes. San Miguel is an old mission; it had no priest and I do not know if it will have one in the future.

La Purísima has a father minister who also administers Cadegomó which is another town.

Mulexé has a father minister who administers the village of San Marcos and those of Bahía de la Concepción, as well as all of its natives which together form a rather large number of people.

San Ignacio del Norte has a priest and a large number of neophytes.

From Loreto to Chillá it is fifty leagues; to Los Dolores it is forty leagues; and to the west of Loreto is San Pablo at a distance of twenty leagues.<sup>31</sup> To San Miguel it is twelve leagues and to Comondú it is twenty-five. (Now heading to the north), to La Purísima it is thirty, to Mulexé it is forty, and to San Ignacio of the north they estimate one hundred. These are the distances from Loreto to all these missions more or less; as I have not been to some of them, I put the distance which has been given to me by soldiers who have covered those areas on foot.<sup>32</sup> It appears that the land from sea to sea is over forty leagues wide. On the opposite coast there are many wild Indians, and in the area between there and La Paz there are also many, as there are in the north, since beyond the limits of San

Ignacio it is all unknown land.

This is what I know.

(MS, Biblioteca Nacional, México; Archivo Franciscano, 4/62.1.)

#### Footnotes: Text of the Description

- (1) Beginning early in the seventeenth century, California was generally thought to be an island and was almost invariably depicted as such on maps. It was Father Eusebio Francisco Kino's series of explorations through the bordering areas of present-day Sonora, Arizona, and Baja California Norte, during 1693-1694, 1697, and 1700-1702, and later Father Fernando Consag's voyage of 1746, during which he circumnavigated the upper end of the Gulf of California, that finally succeeded in dispelling this erroneous concept.
- (2) A league as a measure of distance has varied in different times and countries, but in Mexico it has usually meant the equivalent of about 2.6 miles.
- (3) Santa Rosa was founded in 1730, as a *visita* of Mission San José del Cabo, in order to attend to the spiritual needs of a small group of Pericú Indians. Father Nicolás Tamaral was martyred there on October 3, 1734. At the present time it is a small agricultural settlement.
- (4) The death of Father Lorenzo Carranco occurred on October 1, 1734.
- (5) San Bartolomé is presently known as San Bartolo. It is located 100 kilometers to the north of San José del Cabo.
- (6) At Santa Ana in 1748, a few years after this report was written, a son-in-law of Captain Esteban Rodríguez Lorenzo, the well-known Manuel de Ocio, established the first mining camp and secular settlement in the Californias. Presently there are but a few ruins of the old mining camp; they are located next to a ranch called Santa Ana, which can be reached by a dirt road that joins the modern highway from La Paz to San José del Cabo at kilometer 71.
- (7) Located near the Pacific coast, Mission Todos Santos, initially a *visita* of Mission La Paz, was

founded by Father Jaime Bravo. At the time of the Indian revolt of 1734 it was under the administration of Father Sigismundo Taraval.

- (8) The Callejue group formed a part of what was known as the Guaycura nation.
- (9) "Muela" (molar) signifies a high hill (*Diccionario de Autoridades de la Lengua Castellana*).
- (10) The small group known as Huchití was linguistically related to the Guaycura. A few years after this report was written the group was totally devastated due to frequent epidemics.
- (11) The information given here relative to the various Indian groups inhabiting the area of La Paz is of considerable interest. They were all part of the Guaycura family; but the Callejues were more closely related linguistically to the Guaycura, while the Aripes, Huchities, and the group known as "Coras" formed a somewhat different linguistic subgroup. For further information see: William C. Massey, "Tribes and Languages of Baja California", *Southwestern Journal of Anthropology*, V (1949), 272-307.
- (12) It is known that some families of Pericú origin inhabited these islands and frequently visited the region of the Bay of La Paz.
- (13) Mission Nuestra Señora de los Dolores del Sur was founded in 1721 by Father Clemente Guillén near a site called Apaté by the natives. The group here called Pirús are called Periues in other documents; they are related to the Huchities.
- (14) La Pasión is the site to which, a few years after its founding, the mission of Los Dolores was moved.
- (15) This is a curious confession by one who has carefully sought to give the Indian names of each place but then states that he does not remember this one.
- (16) Mission San Juan Bautista Ligüi was founded in 1705 by Father Pedro de Ugarte. Abandoned about 1721, its native population was moved to Loreto. A few vestiges of the old mission are to be found close to the Transpeninsular Highway near Ligüi.
- (17) The Indians herein called Laimones are a part of

the Cochimí linguistic family. (See Massey, *op. cit.*, 295-97.)

- (18) The author is referring to the mission of San Juan Bautista Londó, founded by Father Juan María Salvatierra in 1699. Lying to the north of Loreto, San Juan Bautista Londó later became a *visita* for Loreto and later still a ranch when the native population was transferred to that mission.
- (19) The mission-presidio of San Bruno was founded by Admiral Isidro de Atondo y Antillón and Fathers Eusebio Francisco Kino and Matías Goñi in 1683. Abandoned in 1685, it is remembered as the oldest missionary settlement of some permanence in the Californias (See W. Michael Mathes, ed., *First from the Gulf to the Pacific, the Diary of the Kino-Atondo Peninsular Expedition*. Dawson's Book Shop, Los Angeles. 1969).
- (20) San Ignacio Cadaakamán, founded in 1728 by Fathers Sebastián Sistiaga and Juan Bautista Luyando, was the last of the missions established in the north at the time this report was written.
- (21) Several missions are referred to here. The first, San Miguel de Comondú, was founded in 1714 by Father Juan de Ugarte; the second, San José de Comondú, near the former, became the principal center about 1737. Finally, the site to which Mission San Javier was later moved was known as San Pablo. San Javier, founded by Father Francisco María Piccolo in 1699, was permanently established at San Pablo in 1720. The use of the name San Pablo indicates that the author knew of the place prior to the establishment of San Javier there. This was certainly true of Captain Esteban Rodríguez Lorenzo, who aided Father Piccolo in establishing the mission.
- (22) With this paragraph the author begins a description of the coastline, starting at the Ensenada de Cerralvo, which lies to the southeast of the great Bay of La Paz. It is interesting to note that many of the old names have been retained.
- (23) All of these place names may be easily found on modern maps.
- (24) La Giganta merely *appeared* to the author to be the highest point in California. Actually, within

the region up to that time explored, that is, as far north as San Ignacio, the highest point is found in the group of volcanoes known as Las Tres Vírgenes (2054 meters), not in La Giganta (1738 meters).

- (25) This refers to the Río Yaqui, in Sonora, where the Jesuits had also founded missionary establishments. The geographic reference is quite adequate.
- (26) The islands referred to are San Lorenzo and San Esteban; together with the island of Tiburón, they form various straits in the Gulf of California and, in the north, what was known as the "Ancón de San Andrés."
- (27) The author means that there were no missions then established in the far northern region. It is important to recall, nevertheless, that Father Juan de Ugarte had made early explorations to this area, including the north of the Gulf of California, in 1722. (See Juan de Ugarte, "Relación del descubrimiento del Golfo de California o Mar Lauretano, año de 1722," in Roberto Ramos, ed., *Tres Documentos sobre el descubrimiento y exploración de Baja California*. Mexico: Editorial Jus, 1958, pp. 15-50.)
- (28) The division of California into two military districts came shortly after the Indian revolt of 1734-1736. One had its headquarters at the new presidio of San José del Cabo, about which the author provides some information. The other military district continued to be headquartered at the old presidio of Loreto.
- (29) The Chillás formed part of the Guaycura family.
- (30) As noted in the Introduction, the expression "lay priest" is one of the reasons to believe that this document was not written by a Jesuit missionary, since a Jesuit would have referred to a person in such position as "brother coadjutor."
- (31) The reference to the mission of San Pablo should be understood to mean that of San Javier. (See note 21, *infra*.)
- (32) This statement, as indicated in the Introduction, suggests that the author was involved with the soldiers of the presidio.

present La Paz-San José del Cabo highway at kilometer 71.

19. Santiago: AININÍ (RRL).

Clearly the data presented here show that much remains to be researched relative to indigenous place names in Baja California Sur. If the Indian names of such places as San Antonio, El Triunfo, Miraflores, Todos Santos, and others are as yet unknown, it may well be that they will appear in some of the documents which are yet to be studied.

To keep alive the indigenous place names along with those of the colonial and modern periods is to maintain a deep awareness of cultural roots. Fortunately, when the foregoing work was presented in the Twelfth Annual Symposium of the Asociación Cultural de las Californias, held in La Paz on April 27 and 28, 1974, it was unanimously decided to propose to the appropriate authorities that, officially, the indigenous place names be added to the present place names of locales in Baja California Sur.

#### Footnotes: Appendix

- (1) See: Jaime Bravo, Juan de Ugarte, and Clemente Guillén, *Testimonios Sudcalifornianos, Nueva entrada y establecimiento en el puerto de La Paz, 1720*, edited by Miguel León-Portilla (Mexico: Universidad Nacional Autónoma, 1969), pp. 83-112.
- (2) See the compilation of reports and letters in: Constantino Bayle, ed., *Misión de la Baja California* (Madrid: Editorial Católica, 1946). Father Tamaral's place names appear on pages 213-214.

#### The End

#### LAND CONVEYANCE AGREEMENT

Secretary of the Interior Thomas S. Kleppe and officers of the Alaska Native Regional Corporation, Koniag, Inc., have recently signed an agreement which will facilitate the conveyance of more than one million acres of land to the Corporation and its associated village corporations under the Alaska Native Claims Settlement Act. The agreement provides the mechanism for processing land selections in the Koniag region and effecting conveyance of the land despite litigation pending in court.

Secretary Kleppe said that he expects this agreement to serve as a pattern for similar agreements with other Alaska regional corporations.